THE

AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

VOL. IV.—NO. 39. ONEIDA, N. Y., SEPTEMBER 25, 1879. $2.00 per year in Advance. Single copies Five Cents.

AMERICAN SOCIALIST.
Published every Thursday.

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SUBSCRIPTION PRICE.

One Year, $2.00; Six Months, $1.00.
Postage Free to Subscribers in the United States.
One Year to England, France, or Germany, postage included, $3.00.

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[MR. NOYES, in his recent message proposing that the Oneida Community, "in deference to public sentiment," should give up the practice of Complex Marriage, advised that they should, first of all, study Paul's platform in regard to sexual matters as set forth in the 7th chapter of 1st Corinthians. The following commentary upon that chapter was prepared by Mr. Noyes, and first published twenty-six years ago, in the Brooklyn *Circular*.

PAUL'S VIEWS OF MARRIAGE.

An Examination of the 7th Chapter of 1 Corinthians.

PRELIMINARY REMARKS.

Peter says that in Paul's epistles are "things hard to be understood;" and the Christian world has found that remark to be true. The seventh chapter of Romans, for instance, has been for eighteen centuries a subject of general and deplorable misapprehension. That chapter, containing the miserable confessions of a man who says "when I would do good evil is present with me," etc., has been supposed to refer to genuine Christian experience, and has been the favorite resort of persons who wanted an excuse for sin, while yet they claimed to be Christians. But it is now found that the old interpreters have misunderstood this passage, and that Paul's words have been "wrested," it is to be feared to the destruction of some who have made the most use of them. The authorities in this country and in Germany have at length discovered and demonstrated that it is not *Christian* experience, but *legal* experience, which Paul intended to describe in the seventh of Romans, and that Christian experience is presented in the eighth chapter, which is in perfect contrast with the seventh.

But while truth has prevailed against long-cherished error in respect to the seventh of Romans, we imagine that *the seventh chapter of* 1 *Corinthians* is still one of the "hard" passages that has not been unlocked, and one that is wrested more or less destructively to the interests of men. It is to be hoped, however, that here too we shall at length get light, and come to a true understanding of the apostle's doctrine; and it may be found, in this case as in the other, that the intent of the passage has been not only perverted, but actually reversed, and turned to the opposite use from that which was intended.

Before entering upon a specific examination of this chapter on marriage, it is necessary to cast a preliminary glance at the condition and character of those to whom Paul was writing, and also at some of the general doctrines which are previously announced, and which he always taught as the constitutional principles of the gospel.

First, it is to be noticed that he was addressing a body of persons who were in a low state of spirituality. He says in the beginning of the third chapter of the epistle, "I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat: for hitherto ye were not able to bear it; neither yet now are ye able. For ye are yet carnal." It is plain, therefore, that the whole epistle, of which this passage is the introduction, is what he calls *milk* and not *meat;* that is, it contains only such incipient disclosures of the bearing of the gospel as are adapted to carnal persons, who are in the struggle between sin and grace, and is not intended to be a disclosure of the deep things of God, such as determine the state of the church in its ultimate, perfected condition.

Another thing to be observed is, that the particular discussion of the relation of the sexes in the chapter under consideration is connected with the central subject of Paul's gospel, viz., the *Cross of Christ.* He says in the beginning of the second chapter, "I determined not to know anything among you, *save Jesus Christ and him crucified.*" With such an announcement beforehand, it is to be assumed that his subsequent discourse would correspond; and hence we are to conclude that he studied the social problem not in a random, incoherent way, but with direct reference to its connection with salvation by the Cross of Christ. It becomes important, then, that we understand in some general way the purport of this central doctrine about the Cross of Christ, in order that we may rightly estimate the incidental deductions about marriage which are set forth in the chapter to be examined.

We have presented at various times, in previous publications, the form of truth which we understand to be designated by that term—"Cross of Christ'—and it is unnecessary to dwell upon it here, further than to say, that Paul accepted the crucifixion of Christ as his own death and the death of all believers. Counting himself and the church as members of Christ's body, the condition of their Head necessarily passed upon them; and while immature believers might fail to fully apprehend the fact, Paul never ceased to urge it upon them, and never waived for a moment the claim on behalf of himself and the church, of being dead and risen, by virtue of the death and resurrection of Christ. He preached invariably, as a man in the resurrection, to a church in the resurrection. Such was the constitution of the church, on the basis of the Cross of Christ; and there can be no doubt that his whole discourse in the chapter before us is shaped with reference to that idea.

The third observation necessary to be made is, that he was preaching to a church who had been taught to expect the Second Coming of Christ *within their own lifetime.* The whole tenor of the preaching of Christ and the apostles was to this effect. The assurance everywhere accompanied the gospel that Jesus Christ was to come in judgment soon; none knew how soon, but the period was understood to be limited within the lifetime of some of the disciples. Expectation of this event was the universal attitude of the church. In fact, Paul speaks of this expectation, in the commencement of this epistle, as follows: "Ye come behind in no gift, *waiting for the coming of our Lord Jesus Christ,* who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ."—As he was "looking for the Lord Jesus Christ, who should change his vile body," so he addressed the church as looking for the same glorious translation, at the appearance of Christ; and in the fifteenth chapter, speaking of that approaching event, he explicitly says, "We shall not all sleep, but we shall all be changed." He is not discoursing here of saints in distant ages, but of what he and they personally expected, and had a right to expect, from Christ's predictions in the twenty-fourth of Matthew and elsewhere.

A fourth point to be noticed in this prelimimary view is, that in Paul's mind the Cross of Christ, legitimately, and by virtue of the death and resurrection which it conveys to the believer, makes him free from law. "The law hath dominion over a man as long as he liveth." But the church, by the cross of Christ, were "crucified to the world and the world unto them." They were taught to reckon themselves dead and risen, and hence that they constituted a kingdom by themselves, beyond the jurisdiction of human judgment, and amenable in conscience only to the spiritual authority which belongs to Christ and the state beyond death.

An indication of this assumption in regard to their position may be found in the beginning of the sixth chapter, where the apostle censures certain of the Corinthian church for going to law before unbelievers. While intimating that it was utterly shameful that their carnality made occasion for any disputes among them, he adjures them at least to settle such affairs by organizing courts of their own, intsead of appealing to the courts of the world. He asks with astonishment, whether they were not competent to institute a judiciary among themselves, seeing that their calling as members of Christ's kingdom actually commissioned them to judge the world and even angels. Now this assumption, that they were bound to set up a judiciary among themselves to supersede courts of law in the world, was an assumption that they belonged to a distinct and independent kingdom. He recognized no other authority over them than that of Christ, and no obligation of conscience to any law but the law of Christ. This necessarily resulted from the fact of his reckoning himself dead with Christ; for, in the language of his definition already quoted, "the law hath dominion over a man [only] so long as he liveth." It was on this ground that the church had already repudiated the ecclesiastical law and ordinances of Judaism, and here Paul clearly extends that repudiation (in spirit, and in form so far as it could be done peacefully) to the *civil* institutions of his time. It was his determination to consider the church a *trans-mortal* institution—a kingdom by itself—one of "the powers that be"—and a candidate for judging the world.

Whether Paul was *right* in all this, or whether he was foolish and fanatical, is quite a separate question, with which we are not at present concerned. What we want is not to settle the right or wrong of the positions he assumed and the course he took, but to ascertain precisely what was his position and course. If, on fair examination of his views about the Cross of Christ and the Second Coming, any persons choose to think that they are wiser than he was in his deductions, there will be abundant opportunity to differ; it is sufficient for us now to be able to say such evidently were *his* views on these subjects.

We will now present the whole of the 7th chapter of 1 Corinthians, together with the part of the 6th immediately preceding, which will be found important in connection as disclosing the foundation principles of what follows. We present it in the common English translation; and such corrections as we have to make in the rendering, as also the explanatory remarks which we shall offer on the "hard things" that occur, we will place in after-notes, referring to numbers in the text.

1 CORINTHIANS, CHAP. 6: 12–20, AND CHAP. 7.

All things are lawful unto me, but all things are not expedient; all things are lawful for me, but I will not be brought under the power of any. (1) Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body. And God hath both raised up the Lord, and will also raise up us by his own power. (2) Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of a harlot? God forbid. What! know ye not that he which is joined to a harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. (3) What! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, [and in your spirit, which are God's.] (4)

Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. (5) Let the husband render unto the wife due benevolence: and likewise the wife unto the husband. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. (6) Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency. (7) But I speak this by permission, and not of commandment. For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. I say therefore to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn. (8) And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband; but and if she depart, let her remain unmarried, or be reconciled to her husband! (9) and let not the husband put away his wife. But to the rest speak I, not the Lord. If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases; but God hath called us

to peace. For what knowest thou, O wife, whether thou shalt save thy husband? or, how knowest thou, O man, whether thou shalt save thy wife? But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches. (10) Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. (11) Let every man abide in the same calling wherein he was called. Art thou called being a servant? care not for it; but if thou mayest be made free, use it rather. (12) For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant. Ye are bought with a price; be not ye the servants of men. (13) Brethren, let every man, wherein he is called, therein abide with God. Now concerning virgins, I have no commandment of the Lord: yet I give my judgment as one that hath obtained mercy of the Lord to be faithful. I suppose therefore that this is good for the present distress (14); I say, that it is good for a man so to be. Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But and if thou marry, thou hast not sinned: and if a virgin marry she hath not sinned. Nevertheless, such shall have trouble in the flesh; but I spare you. (15) But this I say, brethren, the time is short: (16) it remaineth, that both they that have wives, be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away. (17) But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord; but he that is married careth for the things that are of the world, how he may please his wife. (18) There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy, both in body and in spirit; but she that is married careth for the things of the world, how she may please her husband. And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction. (19) But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry. Nevertheless, he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better. (20) The wife is bound by the law as long as her husband liveth; but if her husband be dead she is at liberty to be married to whom she will; only in the Lord. (21) But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

NOTES.

(1.) "*All things are lawful unto me.*"—This declaration, which is several times repeated in Paul's epistles, is plainly connected with his theory of the emancipation of believers from all human law, and their transfer to the *spiritual* government of Christ. As he directed the Corinthians to renounce reference to the civil tribunals of the world, and to establish courts of their own, so he also sought to put out of their consciences, individually, all reference to any human law whatsoever; and in the place of it set them upon judging their condition solely with reference to their relation to Christ and the interests of their spiritual nature. But a bad use could be made of that emancipation; and doubtless there was a degree of perverse antinomianism in the church, which led to an extravagant estimate of their independence by their connection with Christ and death to the law. Too much account was made of the principle, and not enough of its limitations. Hence while Paul admits and reiterates it as a true doctrine that "all things are lawful," he also proceeds to enforce the counter considerations—"All things are not expedient"—"I will not be brought under the power of any." We find, however, that in the counsel that follows he does not turn their consciences at all toward human law; but even in censuring fornication he adheres faithfully to his first principle, and condemns that offense, not because it was unlawful, but because it was spiritually pernicious and contrary to their relations to Christ.

(2.) "*Meats for the belly, and the belly for meats: but God shall destroy both it and them.* [*But*] *the body is not for fornication,*" etc. *Verses* 13 *and* 14.—Here are obviously two principles presented in contrast, and their different results. "Meats for the belly and the belly for meats," is one principle; "The body is for the Lord and the Lord for the body," is another and quite opposite principle. The results of the two are correspondingly opposite. In the one case, "the Lord shall destroy both it [the body] and them [the meats], and in the other case, "God shall raise up both the Lord and us." It is evident that Paul does not intend to sanction the first principle, but presents it, probably, as a current Epicurean maxim, for the sake of showing its result, and giving point to his antithesis. The idea is, if you hold that the body is for carnal enjoyment, and choose to marry it in the downward way to matter, you will have your end in destruction. The same sentiment occurs, in quite similar language, in Phil. 3: 18, 19. On the other hand, the principle he sanctions is, that "the body is for the Lord and the Lord for the body," and the result of this marriage is resurrection. We shall find in this latter doctrine the secret thread of all that follows—the clew to his meaning in all that he says about the intercourse of the sexes. He proceeds to condemn fornication, not because it is unlawful, nor on the ordinary ground of morality, but because it withdraws the body from its true owner, the Lord; and we shall see afterwards that his objection to marriage stands on the same ground.

(3.) "*Sinneth against his own body.*"—The general idea here evidently is, that fornication affects one's own life more intimately than other sins. But it is difficult to understand how the apostle would make out that *every* other sin is external to the body. Do not gluttons, suicides, etc., sin against their own body? This is one of the "hard things," in respect to which we must wait for more light. We notice that among the sins prohibited in the ten commandments the only one that directly affects one's own body is adultery. Perhaps Paul had his eye on that list.

(4.) "*Glorify God in your body*, [and in your spirit, which are God's."]—The last clause of this verse, which we have placed in brackets, is not found in many of the original manuscripts, and according to the best authorities is spurious. There is evident reason for that conclusion discoverable in the text itself. Paul had been insisting that the believer's *body* belongs to the Lord, and should be married to him exclusively; and as the close of a powerful argument on this point the exhortation is exceedingly appropriate—"*Therefore* glorify God in your *body*." The addition about the "spirit" appears common-place and uncalled-for in this connection, and only serves to weaken the force of the sentence. It would seem to have been added by persons who either did not understand Paul, or who chose to round off his period at the expense of his idea.

"Glorify God in your *body*." This was the point which he wished to establish; and the whole passage corresponds with a similar one in Romans, where he says: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God." We must clearly appreciate him on this point in order to understand his doctrine about fornication; and also his subsequent position in respect to marriage. He preached Christ crucified and risen, and constantly assumed that by spiritual union with him believers, too, were dead and risen; whereby they entered into new relations throughout, both of body and soul. Christ, he alleged, had "apprehended" them as in the resurrection, and this was henceforth their true marriage relation. All their experience and discipline were to enable them "to apprehend that for which they were apprehended of Christ Jesus," viz., the full realization in body, as well as in spirit (see Phil. 3: 11), of the resurrection state. With a clear understanding of this point of his theology, we shall have no difficulty in understanding his discourse upon marriage in the following chapter.

(5.) "*It is good for a man not to touch a woman. Nevertheless to avoid fornication,*" etc.—The Apostle's previous principle that "the body is for the Lord" makes ground for him now to assume the more general position, that "it is good for a man not to touch a woman" at all; which is opposed to marriage-commerce as really as to fornication. Paul was clearly opposed to both—in different *degrees*, it is true; but for precisely the same reason, viz., that both interfere with the integrity of believers' relations to the Lord. Their bodies were not for human possession, either in the way of marriage or prostitution; but "for the Lord." We see however, as has been said, that he estimated the two things differently; and that when called to choose between them he preferred the recognized institution of marriage to any looser mode of alliance. Fornication, in his view, while it had in it all the bad elements of marriage, tending to withdraw believers from Christ, their true husband, had also additional evils connected with it, which made it far more destructive to their spiritual interests. For instance, it is obvious that it would almost necessarily have brought them into association with the profligate and abandoned, and would have led to various disturbances in their civil and social relations. Hence, as the wisest choice of evils, Paul advises them to avoid fornication by marriage. It is not to be understood by this that he meant to recommend marriage to all, without qualification, but simply *if it was necessary* in order to avoid irregular courses they should marry, and each one have his own partner. But the state which he prefers to marriage is intimated in the first clause, where he says, "It is good for a man not to touch a woman," viz., a state of entire freedom from sexual ties. That was the high ground on which he stood personally, and the one which he could recommend to all, as believers in Christ—counting themselves dead and risen, and their bodies belonging to the Lord.

(6.) "*Hath not power of his own body,*" etc.—In the previous verse there is a debt spoken of as due between married parties, and this verse discloses what that debt is. In the marriage contract the parties mutually make over to each other the right of their bodies; and here comes out clearly the point of Paul's objection to the institution. He cannot recommend such a sale; though he insists that if the sale has taken place the terms of it shall be faithfully adhered to. In a previous verse, when he said "All things are lawful to me," he added, "*I will not be brought under the power of any.*' Here he says that by marriage the man comes personally under the *power* of his wife, and the woman under the power of her husband. This is the nature of the contract. But having taken the position that our bodies are for the Lord—that we are bought with a price, and are bound to glorify him freely in body as well as soul—it is a matter of course that he should object to any relation which brings the body under the power of another, as marriage does. It was contrary to the constitutional principles of the gospel, and for his part "*he* would not be brought under the power of any." If others could not *keep* their freedom as he did he thought the best surrender they could make was by marriage. But in principle the making over of their persons to another by marriage was as really a breach of their assumed relation to Christ as fornication, though not so destructive.

(7.) "*Defraud ye not one the other,.....but come together again that Satan tempt you not for your incontinency.*"—He assumes that persons who find it necessary to marry to avoid fornication—so compromising in a mild degree their relations to Christ—are *incontinent* persons; and his directions to them are such as good sense would suggest in view of that fact. After placing themselves in the intimate relationship of marriage, he considers that their only safe way is to live according to the terms of the institution. Not to pay their debts would expose them to more difficulty than any other course, and his idea in substance is, that if they have adopted marriage as a resource against temptation they ought to make it their habitual *security*, and the orderly vent of their passion, rather than by any notions of abstinence expose themselves to further difficulties from incontinency.

(8.) "*I would that all men were even as I....But if they cannot contain let them marry; for it is better to marry than to burn.*"—Here marriage is again distinctly placed on the ground of a choice of evils. Paul himself was unmarried, and he repeats emphatically the wish that all believers stood with him in that respect. We have then thus far three states set forth, with a clear gradation of preference in his mind: one which he utterly condemns, viz., fornication; one which he tolerates under circumstances of necessity, but with objections, viz., marriage; and one which he approves of, viz., a state of entire freedom from unspiritual institutions and obligations.

(9.) "*Let not the wife depart,....but and if she depart, let her remain unmarried,*" etc.—Here the idea is badly confused by a defective translation. As the text stands, it would seem that after strictly commanding married persons, in the name of the Lord, not to separate, he then gives them liberty to separate, by proposing an alternative. This inconsistency does not exist in the original; but is made in the translation by a false rendering of the word for "depart" in the second case where it occurs; which is in the past tense, and should read "departed" or "have departed." Then the apostle's meaning is simple and clear. He commands those who are married not to depart; but if in any case separation has taken place previously—if the wife *have departed*—then he says let her either remain unmarried or go back and be reconciled to her husband.

(10.) "*As the Lord hath called every one, so let him walk.*"—The order against voluntary divorce was very peremptory and unqualified. While Paul objected on general principles to marriage, yet in any case where that contract had been assumed he opposed the violation of it. The policy of Christ seems to have taken the direction of not disturbing existing relations of any kind, and this policy took effect in the case of marriage precisely as it did in the case of circumcision and slavery, which Paul introduced afterwards as illustrations. Three times in the passage from the 10th verse to the 24th the order is given—"Stand as you are!" "Whether you are circumcised or uncircumcised, stand as you are. Whether you are a slave or a freeman, stand as you are. Whether you are married or unmarried, stand as you are—*if you can.*" So Paul ordained in all the churches.

(11.) "*Circumcision is nothing and uncircumcision is nothing.*"—From the subject-matter of this chapter, and the whole connection of his argument, we cannot but conclude that this is intended to express precisely his principle in respect to marriage. So far as conscience is concerned (he would say), marriage is nothing, and celibacy is nothing; but a state of exclusive devotion to the Lord is everything. That is the marriage, and the only marriage, that the true believer in

Christ recognizes as at the bottom of his existence. His external state, with reference to the various institutions of men, was a matter of comparative indifference, to be left to the control of expediency, while he gave sole attention to loyalty to God.

(12.) "*Art thou called, being a servant? care not for it; but if thou mayest be made free, use it rather.*" This is evidently an exact parallel of his advice respecting marriage, and an illustration of the same principle. He finds that the best state for a believer is one of freedom; but if in any case persons found themselves captives of existing institutions, they were not to count it incompatible with their relations to Christ, or seek to free themselves in a violent way. Their expectation of the coming of Christ to break all their earthly bonds was undoubtedly the element which kept them steady under this policy of passive conformity.

(13.) "*Ye are bought with a price; be not ye the servants of men.*"—This, in a little different form, is the same idea with that at the beginning, where he says, "The body is for the Lord," and is the hinge and underlying principle of the whole discourse. They recognized, by the very constitution of the gospel, no owner or master but Christ; and in all their subjection to the laws and ordinances of men they were radically obeying, not men, but Christ. Paul knew them only in that relation, and exhorted them to have no other master at heart. So far as Christ directed them they were to pay regard to the outward institutions of the time, not, however, out of respect or conscientious obligation to those institutions, but purely from respect to Christ, whose pleasure it was that they should comply. Whether as slaves or as citizens, as Jews or as Greeks, married or unmarried, they were to do everything "as unto the Lord"—"in the name of the Lord Jesus." The principle of their sole allegiance to Christ was always present in Paul's mind, and was the essence of his doctrine of conformity. He had found a way of conforming peaceably to the ordinances of this world, yet without being subject to them—a way in which a man could be a faithful servant, and yet keep his interior independence and serve only the Lord. His principles, while they would make men peaceable citizens, exemplary in conforming to all the circumstances of the society they were in, would, after all, not leave an atom of loyalty in their hearts for the institutions of the world as such, but would turn all their devotion, both of conscience and affection, to the kingdom of Christ.

(14.) "*I suppose that this is good for the present distress.*"—The popular method of disposing of this chapter refers all its meaning to the "present distress" spoken of in this verse, and supposes that expression to allude to some peculiarity of outward circumstances at that particular time, as war or persecution, which made occasion for Paul to think it not advisable to marry. But we have seen, and shall see hereafter, that he places his objections to marriage on entirely other grounds than those which this interpretation suggests. Furthermore, if we go back to the 4th chapter of this epistle (verse 8), we find that the Corinthian church was in no particular outward distress of any kind, but rather in luxurious prosperity. It would seem from the account of them there given that they were in as good situation for marriage as people ever were. Hence it cannot be true that he referred to any necessity of an outward kind, belonging specially to their time and circumstances. The necessity or distress which he had in mind, as appears from what follows, was the state of trial and labor in overcoming the world, intervening between their first faith in Christ as their resurrection-head and the Second Coming which was near at hand, when their resurrection with him was to be perfected. That interval was a period of distress and necessity—a time of conflict in which the flesh was to be subdued under the spirit—a period when they were to work themselves out of the spirit and fashion of this world, and prepare themselves for their final marriage with Christ. It was simply the necessity which is involved in the Christian struggle for regeneration, and such as everybody is in who has undertaken to overcome the world and receive Christ. It was in view of the exigencies of this spiritual enterprise—the presenting of themselves faultless in the resurrection—that Paul urged the doctrine that the body is for the Lord, and wished them free, not only from fornication, but also from marriage.

(15.) "*Such shall have trouble in the flesh.*"—Having treated previously of married persons, the apostle is here considering the case of the unmarried or virgins. And now, as before, he refuses to treat the subject as a matter of law or conscience, and discriminates only between expediencies. It is perfectly lawful to marry—"all things are lawful"—but "it is not expedient," because marriage insures "trouble in the flesh." It is worth while to consider for a moment what is meant by this last expression. We naturally refer for an explanation to the definition of marriage in the beginning of the chapter. "The wife hath not power of her own body, but the husband: and likewise also, the husband hath not power of his own body, but the wife." Marriage being a mutual sale of persons, you put the power of your own body into another's hands, and of course there will be "trouble in the flesh." The man will have trouble from incontinent passion, and the woman from child-bearing. Paul did not consider this "trouble" which attends and follows marriage as anything to be deprecated. Indeed, it was in accordance with the general doctrine and means of grace in other cases: when a person was utterly unmanageable by ordinary influences he was "delivered to Satan for the *destruction* of the flesh, that the spirit might be saved." So Paul would say, "If a person is incontinent, and cannot give his body to the Lord, let him give his spirit to the Lord and his body to marriage; he will then have "trouble in the flesh" that will reduce his body, so that the matter will come out right at last."

(16.) "*But this I say, brethren, the time is short.*"—What is the short time that Paul has here in view? Evidently, the interval previous to the crisis mentioned immediately after, in the same connection, where he says, "The fashion of this world passeth away." That was the event that was to come in a short time, and there can be no doubt that it was the revolution expected at the Second Coming. There are multitudes of passages in which the Coming of Christ is alluded to in a similar way, as a basis of exhortation to sobriety and separation from the world.

(17.) "*It remaineth, therefore, that they that have wives be as though they had none,*" etc.—On the principle by which those who were slaves were enjoined not to be the servants of men, the apostle now tells persons involved in marriage, and in the property-system of the world, to hold these relations lightly, and be in heart as though they were free. He counseled them in respect to all these worldly claims, that while they conformed to them in externals, peacefully for the present, they should transfer all their real loyalty to Christ and the immortal state, which they were shortly to enter at his promised coming. A new heavens and new earth were immediately before them in connection with that event, and of course, an end of the whole fashion and arrangement of this world. In Christ's declaration about the resurrection, Matt. 22: 30, they had explicit ground for the expectation that marriage, at least, should be abolished; hence there was a peculiar appropriateness in all Paul's advice on the subject. He gives as a reason for their incipient repudiation of marriage, that "the fashion of this world passeth away." It would have been simply an equivalent reason to have assigned the saying of Christ, that "in the resurrection they neither marry nor are given in marriage."

Here the fact should be distinctly noted that Paul does not undertake to describe what was to come *after* the fashion of this world had passed away. He gives advice appropriate to the short time previous to that crisis, but does not go beyond it. We must assume that it was to be the ushering in of an entirely different state of things from that which they were then in; but what the particulars were to be he does not say. All that we can know from what goes before is, that in that heavenly state the Lord is the husband of the church, individually and collectively; that his right to their souls and to their bodies supersedes all the rights which marriage gives; and that in comparison with marriage, which conveys to another a person's power over himself, that state is one of perfect freedom.

We must further keep in mind that he is here talking to carnal men, to whom he had said distinctly that they could not bear the deep things of God, the "strong meat" of the gospel, but only the milk of primary, incipient truth. He had in his own heart wisdom which he spoke only among the perfect. (Chap. 2: 6.) He had been in the third heavens, and there heard things which he could not disclose to them at all—(2 Cor. 12: 4)—things which related, we may presume, to the sequel of that crisis that was before the church, when the fashion of this world should have passed away. But he does not reveal, in any direct terms, these deeper mysteries. His expectations of that future state are only to be sought out by inference and reasoning from the *hints* which he gives us and from the nature of things.

We have in the passage now before us a hint in regard to the change that was to come in property arrangements. "Let those that buy be as though they possessed not." Buying and selling and selfish possession is an institution of this world like marriage, which was to pass away. On the day of Pentecost it did pass away for the time being in the church, so that "neither said any of them that aught of the things which he possessed was his own, but they distributed to every man as he had need, and had all things common." This affords a glimpse, we think, of the permanent after-state of the church, in respect to property, when the fashion of buying and selling had passed away. Whether a parallel inference is to be drawn in respect to buying and selling persons in marriage must be left to each one's own judgment.

(18.) "*Careth for the things of the world, how he may please his wife,* etc.—The apostle has constant reference to the primary idea that "the body is for *the Lord;*" and here, in addition to his previous objection to the marriage sale, he points out the spiritual consequences: the married care for the things of this world, how they may please each other, and not the Lord. It is evident that this objection in his mind was a fundamental and perpetual one against the working of the institution, and had no reference whatever to any special inconvenience then pressing upon the church. His reasoning in this verse must always have its full bearing so long as the believer is in a condition to need freedom from care, that he may give himself to God—so long as he is in conflict with the world and requires discipline of spirit to hold him in loyalty to Christ. So long as he is in any degree liable to be turned away by the things of this world these principles are pertinent and necessary.

(19.) "*This I speak....that ye may attend upon the Lord without distraction.*"—He would have all believers in a state of exclusive attention to Christ—so earnestly bent on giving themselves body and soul to him that they would not entangle themselves with any other obligations.

(20) "*So then he that giveth in marriage doeth well; but he that giveth not in marriage doeth better.*"—The apostle is here treating either the case of a parent having daughters or, which is more probable, the case of young persons who are "engaged." He simply repeats the advice he had already given, recommending one course as the best, but permitting another as lawful. He would put them under no constraint of conscience about the matter.

(21) "*Only in the Lord.*"—Here Paul excludes all marriage with unbelievers as decidedly as he forbids fornication. If persons find it necessary to marry, it is to be only within the church. There is no license whatever in his morality for intermarriage between the church and the world.

CONCLUDING REMARKS.

We will now try to sum up what is before us.

1. We have the general doctrine that the body is for the Lord.

2. Fornication is vehemently condemned as the worst violation of that principle.

3. Marriage is tolerated as a refuge from fornication; but is treated as a snare and a diversion from Christ, to be avoided if possible.

4. Voluntary abandonment of marriage obligations already contracted is prohibited.

5. Marriage with unbelievers is prohibited.

6. Interior conformity to the claims of marriage is prohibited.

7. These doctrines about marriage are not based on any temporary circumstances, but on the nature of the marriage contract and relation, which gives men and women the ownership of each other, to the damage of Christ's ownership.

8. We have allusions to an ultimate state, expected as near by the church, when their then "present distress" would terminate, not in marriage, but in entire freedom from the fashion of the world.

All these ideas may be brought together and presented in their true connection, by substituting in our minds the idea of slavery for that of marriage, thus: Suppose that a body of persons living in a slave-territory, and involved in slavery as owners or slaves, are called by a deliverer who has come among them to emigrate at a period not far distant to a land of freedom. And suppose that, in addition to the usual laws of slavery, the government they are under makes it criminal for any one to employ free labor;—which supposition is necessary to make the case parallel with that of marriage, since the law of marriage prohibits connection of the sexes without marriage. Such being the circumstances the advice of the deliverer, if he were as wise as Paul, would be as follows: "Avoid breaking the law. If any of you cannot live without servants buy them. But the better way is to get along without help, rather than

entangle yourselves with slavery. If you buy servants buy only those who are in sympathy with our project of emigration, and treat them not as servants, but as brethren. Let those who are slaves be obedient and faithful: let there be no running away, even from masters who have no connection with our enterprise. Let all remain quiet and peaceable and bide their time. We shall soon be in a land of freedom."—Such seems to us to be the tone of Paul's counsel about marriage.

We are not responsible for those counsels, and might content ourselves with simply being honest in bringing them to light, without indorsing them. But we are free to say in conclusion, that for our part we think Paul was right in his views of the Gospel and of Marriage; and we accept his counsels and practical principles, heartily believing that (with such variations of details as he himself would have made, if he had lived eighteen hundred years after the Second Coming), they are wise and good for all persons and for all time.

AMERICAN SOCIALIST.

THURSDAY, SEPTEMBER 25, 1879.

The article "Paul's Views of Marriage" occupies a large portion of the present number; but its division into two or three parts was considered unadvisable, and we trust its opportune presentation and its inherent interest will be deemed sufficient justification for giving the entire article in a single issue. Those who care to understand the new social platform of the Oneida Community will do well to give it an attentive study.

THAT "AWFUL" WARNING AGAIN.

The article printed in our last number, entitled "Miseries of Incongruous Association," is very instructive, and should be read by every one contemplating any form of associated life. It recalls the fact that time and time again the conductors of the American Socialist have been roundly abused for their oft-repeated counsel to the enthusiasts to give their principal attention for the present and for some time to come to study of the essential conditions of close association, and to "hasten slowly" in practical experiment. Indeed, the very person who is described in the article referred to as in such a sad plight that he has to write a constitution for the members of his Community or "hang," and to flee his own home to escape the confusion, noise and filth that he abominates, has for many years kept up a continual stream of reproof toward us for what he was prepared to denounce as illiberality. We were of course entirely willing he should try his plan. It was his privilege to advertise for people to come and join him in Communism, and upon their arrival to waive even the few stipulations his advertisement contained. But the result was precisely what might have been foreseen had the experiment never been tried. Robert Owen, as every Socialist knows, tested it thoroughly and on the largest scale. In six weeks he drew together at his New Harmony eight hundred persons, many of whom, according to Owen's own testimony, were more fit for a New Pandemonium than for any such state of society as he contemplated. "He wanted honesty of purpose, and he got dishonesty. He wanted temperance, and instead, he was continually troubled with the intemperate. He wanted industry, and he found idleness. He wanted cleanliness, and he found dirt. He wanted carefulness, and he found waste. He wanted to find desire for knowledge, but he found apathy. He wanted the principles of the formation of character understood, and he found them misunderstood. He wanted these good qualities combined in one and all the individuals of the Community, but he could not find them; neither could he find those who were self-sacrificing and enduring enough, to prepare and educate their children to possess these qualities."

How similar are the troubles of Owen to those described by our last advertiser for Community associates. So far as the conditions essential to good order and harmony are concerned, both obtained what they did not seek, and what they were especially anxious to avoid.

The point emphasized by such experiences, and by all the Socialistic experiences of the past is that character determines the kind and degree of coöperation which is attainable. If men are gross, self-seeking and heedless of the privileges of others, then they are unfit for any form of close association, and will find it difficult to get along smoothly even in marriage and the common family. As they rise out of this low condition they may engage in the various forms of business partnership and coöperation; but it is utter folly for them to talk about practical Communism until they have that charity which "seeketh not its own."

STUDIES IN PRACTICAL COMMUNISM.

VI.

ACQUAINTANCE AND HARMONY.

"The only way that people can be thoroughly known," says a journalistic paragraph that lately caught our eye, "is by living with them in the same house or traveling with them in the same carriage. The smooth surface which we can maintain with so much success for a short time gets broken up by the thousand petty details of daily life, and tempers are tried and characters revealed to an extent which years of ordinary drawing-room intercourse would not have allowed. Then the real man or woman comes out, and the human nature which has been suppressed asserts itself, sometimes with startling sincerity, almost always in unexpected places; for no one is what his casual acquaintances and superficial friends believe him to be, and the depths reveal secrets never so much as outlined in the shallows." All this is true of Communal life. There is no place like a Community, unless it be the small family, for getting acquainted. In common society persons are brought by social and business relations into occasional contact, but such contact does not make them know one another; their inner lives are unrevealed; and if only such acquaintance were possible then, indeed, would the poet's words remain forever true:

> "Heart to heart was never known;
> Mind with mind did never meet."

But let fifty, a hundred, or two hundred persons live together under the same roof for a number of years, eating at the same table, engaging in the same industries and recreations, and they will know one another "through and through," as the saying is; they will understand perfectly one another's general and special characteristics and all their idiosyncrasies; their purposes and motives and impulses; each faculty of every person will be carefully weighed and measured: more than that, the subtlest qualities of life will be distinctly recognized; in a word, every one will have to pass for just what he is and not for what he may seem to be. This is true of any society in proportion to its intimate relations, and only more true of a Community than of a church or neighborhood because its members are in more constant and intimate contact, and its conditions favor the keenest scrutiny and analysis.

This facility of thorough acquaintance would render Community life unbearable unless there were, on the one hand, a general desire for personal improvement such as makes persons willing to be told their faults that they may correct them, and, on the other hand, better ways of calling attention to people's short-comings than commonly prevail. For minor faults of habit and of manner which would scarcely be noticed in the usual routine of business and social contact become in a Community, where people cannot escape from frequent close association, great sources of annoyance and disfellowship; moreover, in such a society all the selfishness which exists in a man is sure sooner or later to show itself.

Given the first desideratum—a general desire on the part of the members for personal improvement—and then perhaps the best system yet devised for correcting individual faults is that of mutual criticism as practiced in the Oneida Community. That was the conclusion of Charles Nordhoff, as given in his "Communistic Societies." But whatever the system everything will depend upon the prevalence in the Community of the genuine Community spirit, which makes one easy to be intreated, slow to take offense, quick to see good in others, and charitable toward all.

SOCIALISTIC NOTES.

The "anti-rent" or "free-land" agitation continues in Ireland.

Lord Derby, in a recent speech, told his hearers that emigration was a better remdy for hard times and poor pay than strikes.

The number of immigrants to the United States the present year has been thus far greater for every month than in 1878—the greatest number for any one month was 18,328 in May.

The New York *Sun* affirms that "the folly of men in their idle hours has more to do with their intellectual as well as physical upsetting than any weight their work may load them with. Idleness and the brooding of lazy, introspective souls do far more to fill insane-asylums than the sweat of labor, which we all need to keep us happy and make us contented by giving us no time to spend in thinking about ourselves—the poorest employment a reasonable being can have."

The *Scientific American*, referring to such facts as that the advertisement of a large shoe-manufacturer for twenty-five shoe-fitters inserted in both Boston and New York papers, brought only one applicant, while the advertisement of a Boston firm for a book-keeper brought in the next day's mail 347 applications, says: "It is fairly certain that, with equal capacity, industry and thrift, the young man who learns any trade will achieve a reasonable competence sooner than the young man who sticks to clerking; while the chances for materially improving one's conditions are more numerous in the trades than behind the counter or at the desk. Why is it, then, that the boys all want to be clerks? Why is it that intelligent parents encourage them in looking for a chance to 'get into business,' and in looking down on mechanical employments, as though there could be any calling more wretchedly mechanical than average clerking? Why is it that teachers almost invariably train their pupils to 'look above' mechanical pursuits? What the country needs now is workingmen—intelligent, industrious, thrifty workingmen; men who can do skillfully the work that waits for the doing—who can invent new means and better processes for developing the crude resources of the land, and for converting crude matter into life-sustaining and life-enriching wealth. Mere clerks and record-keepers are at a discount. There are too many of them. And the professions, so called, are almost equally crowded with men who have nothing to do. There never was a time when ability to do something real and practical was worth so much as now. Yet our young men swarm after clerkships. Why is it?"

The editor of the *San Jose Mercury*, Mr. J. J. Owen, puts many good points into his lecture on "The Labor Problem." Here are a few of them: "He illustrated in a forcible manner the effects of labor-saving machinery upon the work of the world, showing how it had supplanted muscle in the production of the necessities as well as the ornaments of life. He said it was useless to point out examples of thrift and industry as an argument against an over-supply of labor, or tell us what individuals have accomplished in surmounting the obstacles to success. We have to deal with humanity as it is, not as it ought to be, or would be if the unsuccessful ones all possessed the same order of ability as their more successful brothers. What the poor man wants is work for wages. Deprived of this he becomes an outcast, a tramp, and perhaps a criminal. He spoke at length of the ignorance that is peopling the world with all sorts of diseased and disordered humanity, filling our prisons, poor-houses and insane-asylums with its fruits, and piling up burdens of taxes against the people. He said that the ignorance that produces six or eight mouths with only food enough for two was an enemy to society that ought to be suppressed. He quoted from several eminent writers showing the effects of an over-crowded population in our great cities. He would not close the avenues of sympathy to the poor. Humanity finds the exercise of the broadest charity in their behalf. But he held that the main question should not be how best to provide for the weak, improvident and destitute classes, but rather how best to prevent the excess of population that produces such classes. He suggested that the true and only way of redemption lay in the proposition that to save the world from sin we must stop raising sinners. He declared as a remedy for the many-shaped evils that surround us, as the result of the unrequited labor and social disorder everywhere manifest, and the only remedy that in the nature of things could be made available for generations to come, was scientific checks to an undue increase of population."

The Mormon business stands about this way: The United States law of 1862 makes the contracting of a polygamous marriage a criminal offense. Merely living in polygamy is not made a crime. A large part of the polygamous marriages contracted since 1862 are put beyond the action of the law by the statute of limitation. The difficulty in proceeding against the few men suspected of having lately entered into a polygamous marriage lies in the almost utter impossibility of getting evidence to convict. These marriage services are performed in the Endowment House and as secretly as the rites of a masonic lodge. The evidence

obtained in one case was got by hauling a wife away from her wash-tub and putting her on the stand before she or any one of her people had time to think what to do. The mixed character of Utah juries is another difficulty in the way. It is now proposed to make the notorious cohabitation with a second or third woman, as the case may be, evidence of having contracted a polygamous marriage.

COMMUNITY ITEMS.

ONEIDA.

—The young men have a new bicycle with which they ornament the lawn paths.

—An excursion of about five hundred from Sydney and intervening towns on the 18th.

—The Montreal *Herald*, in an article on our "Change of Base," speaks of the Oneida Community as "a sort of Socialistic movement carried on in the state of New York, under the direction of a person called Father Noyes, which had sufficient attraction to captivate, for a time at least, such a man as Mr. Oliphant, once Lord Elgin's secretary." Thank you. We haven't the honor. Mr. Oliphant was connected with T. L. Harris's experiment at Brocton, New York, and never even visited the Oneida Community. All the so-called "crazes" don't turn this way.

—A short call on the 19th from the "Liliputian Opera Troupe." They were to give a concert at Oneida in the evening, and so drove up in the afternoon to see the Community. As many of our large and scattered family as could be collected on short notice gathered in the Hall to hear them sing two pieces, which were received with sympathetic applause. Miss Jennie Quigley and Admiral Dot have voices peculiarly plaintive and child-like. The giant who travels with the troupe presented a colossal appearance, as he towered his seven feet above the Liliputs who surrounded him on the stage. By the way, think of Goliath of Gath being three or four feet taller.

—A recent visitor, conversing on the subject of psychological phenomena, related a remarkable instance of loss of memory which occurred in his own experience. In the year 1863 he had an attack of malarial fever. When he arose from his bed of sickness his mind was a blank; past events were to him as though they had never been, and what he had previously known seemed to have no presence in his consciousness. Gradually, however, as he regained his physical strength his mind recovered its tone, and the memory of former things returned with the exception of his knowledge of German. Before his illness he could speak the language with great fluency, read and write it with almost the facility of a Teuton. But although he has made repeated efforts, and has spent hours of intense and laborious application in endeavoring to regain his loss, he has made but little headway. He finds it far more difficult to regain a knowledge of German than to learn a language entirely unknown to him. One day some one handed him a page of Spanish to read. He had never read a sentence of Spanish in his life, yet, with the aid of a dictionary, he translated a page in one-half the time that it afterward took him to translate a page of German.

—We received an interesting call last week from Dr. Sturtevant, of Boston, editor of the *Scientific Farmer*. He imparted much interesting information in regard to late progressive steps in scientific farming. He is a strong advocate of root-pruning, and described an experiment in that line which he made last year. Putting a wheelbarrow-load of manure into one hill and mixing it well with earth, he planted on it a single kernel of corn. After it was well started he cut around the plant with a knife, thus severing from it many of its fibers. After the recovery of the plant, he repeated the cutting process, and did so several times during the summer. The result was to limit the growth of the stalk and increase the number of ears of corn. At the end of the season that stalk had twenty-three ears on it. He also mentioned a method which some farmers near Boston have of increasing the yield of their apple-orchards. In the Spring, after the sap has risen into the branches, they make with a saw a girdling incision in the larger limbs, taking out a strip of bark so narrow that it easily heals before autumn by the natural growth of the tree. This operation prevents the return of the sap, which is utilized by the formation of flower-buds for next season's foliage.—The Doctor has a method of his own for improving corn for seed which has proved very successful. He began by overhauling 550 bushels of corn in the ear, carefully selecting therefrom only one bushel that most nearly approached his ideal of perfect ears. He planted the seed thus obtained, and precisely at the time when the tassels had merged into view, and before the flowers had shed their pollen, he went into the field and cut the tassels from all the earliest stalks and also from the stalks which had imperfect ears, leaving only those stalks to shed their pollen which met his approval, especially favoring those which produced two or more ears. At the gathering of the first harvest he secured ten bushels of perfect ears. The second year, half the corn he raised was perfect. He gets an average of seventy bushels of shelled corn per acre, and he occasionally gets one hundred bushels from an acre.

A COMMUNITY TRANSPLANTED.

FROM PUTNEY TO ONEIDA.

VII.

To go back to the saw-mill: the water-power which carried it, though not large—ten-feet fall—has been a fortunate possession to us first and last. It was large enough for the infancy of our manufactures, and when they outgrew its capacity, and, as good luck would have it, other water-powers fell into our hands, it still remained invaluable as a home convenience, carrying our laundry machines, and also machines for carpentry and woodwork, odd jobs of which are coming up every day, not to mention the boxes used by thousands in the fruit-packing rooms near by.

The trap business was utilizing this power to its fullest extent at the time (1861) we proposed to build the permanent brick edifice in which we now live, and as this business was carried on by our own industry, the advantage of being near our works influenced our choice of a site for the family dwelling. Other places were considered—places more sightly, and further back from the public road—but we have always been glad we chose as we did; and so far as the old saw-mill water-power influenced our choice its worth to us cannot be estimated.

It should be said that Mr. Noyes selected this spot for our first Community dwelling in 1848, and broke the ground himself, leading the van of men, women and children who dug the cellar and laid the foundation-walls of the cheap wooden structure we used to call the "Mansion House." The new house was built hard by the old, and finally by the addition of a south wing displaced the old altogether. Here the witch-hazel pointed from the first, and now we will mention some of the advantages of the site:

It is quite *central* as to the home domain, the successive addition of half-a-dozen little farms, since this site was first selected, not throwing it much out of this position. It is on a plateau of about three acres in extent, nearly circular, and sloping gently on every side. We need not say that sewerage is a great problem in such an institution as this. See it solved for us by our elevation and by a bend in the creek. That thoughtful stream, flowing by us or rather around us at a distance of a hundred rods, takes a sudden turn in front and comes almost straight toward us, to within thirty rods of the plateau, where it receives all the drainage of our many sinks washed by a constant flow of fresh water through a cement pipe one foot in diameter, the duct being buried under our cellar floor, and twelve feet below the turf of the lawn.

But though we are high enough for good drainage, we are fortunately low enough to receive water from a spring on our domain, west half a mile, the only good spring of running water in the neighborhood. Its level is two feet higher than the second floor of our main dwelling, calling the kitchen or basement floor the first; not high enough for every convenience without the supplement of an engine by which the water is pumped into the attic, and from there distributed through the house, the engine, however, serving many other domestic uses. Our arcade, horse-barn and laundry and other subordinate buildings around us are supplied by the same spring, being on a lower level.

The soil of the plateau is the choicest on the domain, or at least the best for home grounds—a rich sandy loam—giving early verdure to the lawn and brightness to the summer foliage and flowers.

No other place on the domain would have matched the route of the Midland so well, and if we had gone off from the public road to an elevation east that offered some attractions we might have missed another wonderful chance, which we will turn aside here to mention.

In time of the war the Community escaped the draft simply by reason of the location of its dwellings. There was but one draft in this county, and that we escaped. We did not want to go to the war. Fighting is not in the line of our genius. We choose to show our bravery and patriotism in another way. There is many a reckless soldier who would turn a cowardly back to the batteries we face. But let that pass. We did not see how we were going to be cleared. We had confessed ourselves the subjects of the Prince of Peace, and we expected he would interfere; but how we could not see. The chances were a thousand to one that some of our men would be drawn. Our proportion would have been ten or twelve. But behold when the names were published there was not a Community man's among them. What was the matter? We did not know ourselves; we were profoundly ignorant of the cause. "They have bribed the enrolling officer," folks said. No, we had not seen the officer; he had skipped us through his own stupidity, or, to speak more charitably, under the confusion of circumstances. The creek is the line between Oneida and Madison Counties. We live in Madison County, but our nearest neighbors right and left, on the public road which passes directly in front of us, live in Oneida County, and the water-power and mill we have lately spoken of are in that county. Think of the road as the chord of an arc, made by the creek east of us taking the great curve we have elsewhere mentioned. We live near the middle of the chord, and the road crosses the creek both sides of us, north and south, about a quarter of a mile each way, The enrolling officer of Oneida County comes to the bridge north and sees that we live in Madison County. "All right," he says, "I have nothing to do with them." The enrolling officer of Madison County passes along in the way of his duty on the road west of us about half a mile, and looking over here supposes we are in the same county with our neighbors on each side, that is in Oneida County, and says to himself also, "All right; I have nothing to do with them." Not very sharp, indeed; but then you must admit that there was some excuse for this confusion. At all events *we* were not to blame, and there was no bribing, as everybody saw when the matter was explained. "Community luck," was the word that went round then. A call for a new enrollment was made, which we did not oppose, but those of the enrolled who escaped being drafted would not consent to the risk of a new drawing, and so there was no help for it; we went free.

"Community luck" was notable a year or two after this affair, in the acquisition of the fine water-power on which we built our new factory. It was offered for sale on acceptable terms just as the demand for the "New-house traps" obliged us to enlarge. It was a mile further from our home than the old shop, but a half-mile nearer to Oneida Depot, where we received and shipped freight at that time and for several succeeding years. The factory was built directly on the Seneca turnpike, which fifty years ago was the grand thoroughfare between Albany and the West. A house which we subsequently bought and occupied, for the convenience of the Community men who worked in the factory, was a tavern at that time, and old inhabitants remember seeing twenty stages stopping there at once. A little neighborhood surrounded the power, and that was a good point, as we were just beginning to employ outside help. The trap manufacture did not fill the new building. There was room for a spacious machine-shop and a blacksmith's-shop, still leaving an unoccupied wing. That did not wait long for our silk manufacture, which soon filled all the extra space, and, growing fast, pushed in wherever the trap machinery was contracted by improvements. The silk-works, for several years, required from eighty to a hundred girls, and the villages of Oneida and Oneida Castle, connected with the works by the turnpike most of the way, constituted an arrangement for supply which could not be much improved. The ride to and fro was pleasant and healthy for the employees, and there are some advantages in having a factory a little out of a large town.

(*To be Continued.*)

WOMAN'S TOPICS.

Trains are to give place to short skirts. Paris has decreed it.

Prince Reuss of Germany has startled Europe by marrying a circus girl.

A woman said "Damn it" when requested to "make oath" in a New Haven court, but did it "under protest."

A bill has been introduced into the legislature of Georgia favoring the establishment of a State Female College as a part of the Georgia University.

Women vote in Wyoming, and are well treated by the men; and the married women don't always vote as their husbands do neither. It is noted, further, that the women are sure to vote against candidates of dissipated or immoral habits.

Prince "Plon-Plon," the nominal heir to the imperial throne of France, is said to have been kept from resigning his chances in favor of his son, the more popular candidate,

by Madame de Canisy, an American lady born in Chicago, who has great influence over the Prince.

Col. Higginson, a zealous friend of woman's progress, in a recent article criticises in the true spirit the indiscriminate praise which is given to whatever she accomplishes in art or literature. He says, among other good things: "If the object is really to raise the tone of their work, it must be done by rigid self-criticism on the part of women. They must refuse to admire anything merely because a woman does it, and must discriminate between woman's work that is merely ordinary and woman's work that is of high value. So long as no difference is made between the praise given to Vinnie Ream's statues and that given to Annie Whitney's; between a shallow little trifle like 'One Summer,' and the exquisitely faithful and conscientious art of 'Deephaven;' between poetry like that of Alice Cary, which is after all common-place and short-lived, and poetry like that of Helen Jackson (H. H.), rich in the maturity of thought and passion,—so long all high progress is discouraged. * * What women now most need is a standard—to aim at the high prizes, to be dissatisfied with inferior results. They are justified in saying that in times past they have been at great disadvantage; but as these disadvantages vanish the allowance to be made must also disappear."

THE INCUBUS OF REAL ESTATE.

Ayer, Mass., Sept. 13, 1879.

EDITORS OF THE AMERICAN SOCIALIST:—Chapter 5th of "A Community Transplanted" is full of interesting and suggestive facts, particularly so with reference to land. "According to facts in the 'History of American Socialisms,'" it says, "land mania has been the bane of Associations." A Community can do with less land per capitum than an ordinary family. Farming requires men of strength and endurance, and as such compose but a small part of a Community's membership the greater number must find some other remunerative employment, else whence will the money be derived for building, paying taxes, and providing such necessaries as the farm cannot supply?

Farming, strictly speaking, has never been a success in supplying the needs of a Community; or in furnishing industries adapted to a majority of its members.

Most of the Communities begin to realize that they are "land poor;" paying taxes on land which yields no income. Such have done a service by raising a warning cry, which other Communities, who may be tempted with a lust for land, will be wise to heed.

Industry, as a basis of faith and principle, should have employment adapted to the ability of all. More land than is actually needed is a needless burden. Concentrated "high farming," that will produce the most to the acre, and no more acres under cultivation than can be worked to profit, is the only true system. Manufactures that will furnish labor adapted to all classes, at all seasons of the year, is a successful complement to agriculture, and in some cases primary to all else.

Another expensive burden to Communities is an excess of buildings; and here again should the warning cry be raised.

In reply to the question, "What do you do with your surplus income?" the Shakers have to reply, "We invest it annually in taxes on real estate."

I have always admired, and often spoken approvingly of, the wisdom of the Oneida Community in not loading themselves down with the incubus of real estate.

The Community, at Ayer, Mass., own nearly two thousand acres of land and an excess of buildings. The money to support this property comes from our manufacturing industries and the concentrated labor on a few acres—less than ten. Not more than two hundred and fifty acres are under cultivation including the pasturage. With one-third of the land and one-half of the roofs we should be better off to-day.

"True wisdom is to know what is best worth knowing, and to do what is best worth doing." We will put our experiments, experience and wisdom on the world's market as though it had cost us nothing. Wisdom is the talent of getting knowledge and happiness at the cheapest rate.

Respectfully yours, E. MYRICK.

GOOD TALKERS.

[Dr. Holland, in Scribner for October.]

The first requisite of a good talker is genuine social sympathy. A man may not say, out of some selfish motive, or some motive of personal policy, "Go to! I will become a good talker." He must enjoy society and have a genuine desire to serve and please. We have all seen the talker who talks for his own purposes, or talks to please himself. He is the well-known character—the talking bore. The talker who gets himself up for show, who plans his conversations for an evening, and crams for them, becomes intolerable. He lectures: he does not converse; for there is no power of a talker so delightful as that of exciting others to talk, and listening to what his own inspiring and suggestive utterances have called forth. Genuine social sympathy and a hearty desire to please others are necessary to produce such a talker as this, and no other is tolerable. Social sympathy is a natural gift, and there is a combination of other gifts which constitute what may be called *esprit*, that are very essential to a good talker. This combination includes individuality, tact and wit—the talents, aptitudes, and peculiar characteristic charm which enable a man to use the materials of conversation in an engaging way, entirely his own; for every good talker has his own way of saying good things, as well as of managing conversation based on his *esprit*.

Yet it is true that there are no good talkers who depend upon their natural gifts and such material as they get in the usual interchanges of society. For the materials of conversation we must draw upon knowledge. No man can be a thoroughly good talker who does not know a great deal. Social sympathy and "the gift of gab" go but a short way toward producing good conversation, though we hear a great deal of this kind of talk among the young. Sound and exact knowledge is the very basis of good conversation. To know a great many things well is to have in hand the best and most reliable materials of good conversation. There is nothing like abundance and exactness of knowledge with which to furnish a talker. Next to this, perhaps, is familiarity with polite literature. The faculty of quoting from the best authors is a very desirable one. Facts are valuable, and thoughts perhaps are quite as valuable, especially as they are more stimulating to the conversation of a group. The talker who deals alone in facts is quite likely to have the talk all to himself, while the man who is familiar with thoughts and ideas, as he has found them embodied in literature, becomes a stimulator of thought and conversation in those around him. Familiarity with knowledge and with the products of literary art cannot be too much insisted on as the furniture of good conversation.

Beyond this, the good talker must be familiar with the current thought and events of his time. There should be no movement in politics, religion and society that the good talker is not familiar with. Indeed, the man who undertakes to talk at all must know what is uppermost in men's minds, and be able to add to the general fund of thought and knowledge, and respond to the popular inquiry and the popular disposition for discussion. The man who undertakes to be a good talker should never be caught napping concerning any current topic of immediate public interest.

OLD TIMES.

[From the Atlantic Monthly.]

Half a century ago a large part of the people of the United States lived in houses unpainted, unplastered, and utterly devoid of comfort. A well-fed fire in the yawning chasm of a huge chimney gave partial warmth to the single room, and it was a common remark that the inmates were roasting one side while freezing the other; in contrast, a majority of the people of the older States now live in houses that are clapboarded, painted, blinded and comfortably warmed. Then the household furniture consisted of a few plain chairs, a plain table, a bedstead made by the village carpenter. Carpets there were none. To-day few are the homes in the city or country that do not contain a carpet of some sort, while the average laborer by a week's work may earn enough to enable him to repose at night upon a spring-bed.

Fifty years ago the kitchen "dressers" were set forth with a shining row of pewter-plates. The farmer ate with a buck-handled knife and an iron or pewter-spoon; but advancing civilization has sent the plates and spoons to the melting-pot, while the knives and forks have given place to nickle or silver-plated cutlery. In those days the utensils for cooking were a dinner-pot, tea-kettle, skillet, Dutch oven and frying-pan; to-day there is no end of kitchen furniture. The people of 1830 sat in the evening in the glowing light of a pitch-knot fire, or read their weekly newspapers by the flickering light of a "tallow-dip;" now, in the city and village, their apartments are bright with the flame of the gas-jet, or the softer radiance of kerosene. Then, if the fire went out upon the hearth it was rekindled by coal from a neighboring hearth, or by flint, steel and tinder. Those who indulged in pipes or cigars could light them only by some hearthstone; to-day we light fires and pipes by the dormant fireworks in the match-safe, at a cost of one-hundredth of a cent.

In those days we guessed the hour of noon, or ascertained it by the creeping of the sunlight up to the "noon mark" drawn upon the floor. Only the well-to-do could afford a clock. To-day who does not carry a watch? And as for clocks, you may purchase them at wholesale, by the cart-load, at sixty-two cents apiece. Fifty years ago how many dwellings were adorned with pictures? How many are there now that do not display a print, engraving, chromo or lithograph? How many pianos or parlor organs were there then? Reed organs were not invented until 1850, and now they are in every village. Some who may read this article will remember that in 1830 the Bible, the almanac and the few text-books used in school were almost the only volumes in the household. The dictionary was a volume four inches square and an inch and a half in thickness. In some of the country villages a few public-spirited men had gathered libraries containing from 300 to 500 volumes; in contrast, the public libraries of the present, containing more than 10,000 volumes, have an aggregate of 10,650,000 volumes, not including the Sunday-school and private libraries of the country. It is estimated that altogether the number of volumes accessible to the public is not less than 20,000,000. Of Webster's and Worcester's dictionaries, it may be said that enough have been published to supply one to every 100 inhabitants of the United States.

ONE THING AND ANOTHER.

Daniel Drew has gone to see if he had any "margin" laid up in heaven.

The Howard Association of Memphis has been obliged to ask for help. Its expenses are about $1,000 a day.

General Butler has been three times nominated this year for Governor of Massachusetts. We shall see if he is one time elected.

The big men of color will meet in Washington, Oct 15th, to form a National Association, and give intelligent direction to the Negro exodus.

The English cotton manufacturers find it necessary to spin less. One combination embracing 2,000,000 spindles has decided to work only half the time.

M. Blanqui, the Communist convict, who some time ago was elected Deputy for Bordeaux, has been defeated on a second ballot, and will have to stay in jail where he is.

On the 31st of July 13,626 metres, or in round numbers about 7½ miles, of the St. Gothard Tunnel through the Alps had been bored. The tunnel will not be finished this year.

The Treasury Department has lately bought 530,000 ounces of silver, and it is now trying to work off the surplus of gold. It wants a little more paper money than it has on hand.

Russia has just concluded a treaty with China, thus ending what was likely to be a dangerous dispute. She will now be more at liberty to attend to Afghanistan and the Central Asia affairs.

King John, of Abyssinia, wants to get out and communicate with the world. He has written to Queen Victoria complaining that the outlets of his country are closed by the Egyptians.

The question for the Mormons is whether our Democratic Congress cannot be induced to admit Utah as a State. That party would thereby get a small advantage at the next Presidential election.

Oh no! That Democratic National Committee didn't even allude to the state of their party in New York. They only wanted to talk about things in Ohio, where a little more money is wanted.

The importation of gold continues to be the main feature of the financial situation. It is calculated that from $40,000,000 to $50,000,000 will have been received here from Europe by the first day of January next.

Two hundred liberals have been in Convention at Cincinnati. They went to "rumple" our rigid Sabbaths. They also went to repeal all laws regarding obscene literature, until somebody can sponge out certain passages in the Bible.

The South African cable has been completed between Natal and Mozambique. The section between Mozambique and Zanzibar was to be finished last Saturday. This will place South Africa within nine days' communication with England.

Connecticut has had a great gala day at Hartford on the occasion of transferring her eighty battle-flags from the State Arsenal to the new State-House. Connecticut stands for the results of the war and for unimpaired national sovereignty.

A dispatch from Cape Town, Aug. 29, announces that Marter, the commander of a squad of dragoons, had captured Cetewayo, the King of the Zulus. This gives the British the heart and brain of that Zulu business, and we should expect the end soon.

These days are as refreshing as lemonade braced up with a "stick" and made ruddy with wine. We put another blanket on our bed at night and think of nothing till morning, and then we get up with a renewed conviction that the Powers above mean us well.

Lord Beaconsfield has set us upon our heads, by declaring to a banquet of English farmers at Aylesbury, that our American farmers are all going to Canada to raise wheat, and that the Dominion is likely to outstrip the United States in competition for the European markets.

The Afghan business gives the British Tory a chance to reconsider some of his very complacent talk about affairs in India. Sir Henry Rawlinson, an old Indian officer, thus delivered himself in the August number of the *Nineteenth Century:* "We were told," says he, "that our so-called Jingoism in the East would inevitably lead either to national disaster

or national bankruptcy; and now, because these sinister predictions have not been realized, but, on the contrary, a short, inexpensive, and glorious campaign, skillfully conducted and bravely supported, has been crowned with a peace, promising results," etc., etc.

The National Democratic Committee are going to get together and solder together the two Democratic fragments in New York. The party can't risk its success in 1880 by any such splits in the Empire State. John Kelly, you are an honest man everybody says, and we have no doubt but you will postpone your quarrels with Governor Robinson till some off-year.

The Turk must go—out of Europe. A Constantinople dispatch says: "Advices from all sides represent that Eastern Roumelia is in a state of complete anarchy. There has been a series of massacres. Slav committees multiply daily, and preach extermination of the Mussulmans and the union of Eastern Roumelia, Macedonia and Thrace with Bulgaria, forming a Slav kindgom."

The New York Board of Trade and Transportation have addressed W. H. Vanderbilt, and requested that he and the other great trunk-line managers should frame a bill covering all the questions of inter-State communication, whether by rail or by rail and water, and present the same to Congress for passage as a law. Mr. Vanderbilt says the subject is a momentous one, and he begs to keep it out of politics.

The Russians have had an army pushing across the Black Desert, ostensibly for the punishment of the Turkomans, a peculiarly ferocious tribe dwelling on the borders of Persia. They are now asking themselves whether they won't soon have a little business down towards Merv and Afghanistan. Merv is not over twelve days' march from Herat. Cossack or British? will soon be the question for the Afghan savage, and a ready answer will have to be given.

Yakoob Khan not govern the hot and treacherous chiefs of the Afghans. He is even suspected of complicity with the slaughter of Colonel Cavagnari and his attendants at the Britist Embassy in Cabul. Say the best of him you can, and you still have to admit that as an instrument of British policy he has broken to pieces. There has been a great gathering of the clans—a sending out of the "fiery cross," to speak figuratively—and Cabul is reported to be covered by an Afghan army. The Indian Government now has the alternative of either occupying Afghanistan in full force or of getting out of it with ignominy. In view of the former alternative the British Jew had better be considering the expediency of being on hand to permanently open shop in Cabul and Candahar.

There are various "crows and buzzards" in this country who have claims which they want our Government to push against Mexico—claims which roll up to an aggregate of $470,000,000. The State Department has been reconsidering some of the awards which have been made against Mexico. A late recommendation from that Department concerning the Weil and La Abra claims, on which a Joint Commission has made awards of $1,200,000, announces in substance that "international commissions, limited in their duration and necessarily defective in the records of investigation, cannot continue to be a successful field for speculation, and that under the pretense of the finality of its awards our Government will not knowingly enforce unjust claims against a friendly power."

The man Gully, who was indicted and prosecuted for the murder of Miss Cornelia Chisholm, Kemper Co., Mississippi, has been acquitted, "and it is possible," says the *Nation*, "that *he* may have been guiltless of it. But the circumstances of the trial indicated that he would have been acquitted whether guilty or not. What we have noticed in the comments on the verdict, and what we are glad to see mentioned by General Woodford, who accompanied Mrs. Chisholm to Kemper County as a kind of body-guard, is the fact that a sincere effort was made by the State authorities to secure justice in the case, in accordance with the promise made by the Governor two years ago. General Woodford says the jury was fairly drawn; that Judge Hamm did his duty 'fearlessly and justly,' and Ford, the District-Attorney, his 'well and bravely;' that the latter was assisted by smart and able counsel, and that all was done that could be done to secure Gully's conviction."

The anti-Mormon circular prepared by the State Department and sent out to our diplomatic agents has been made public. This is one sentence in it: "Under whatever specious guise the subject may be presented by those engaged in instigating the European movement to swell the numbers of the law-defying Mormons of Utah, the bands and organizations which are got together in foreign lands as recruits cannot be regarded otherwise than as deliberate and systematic attempts to bring persons to the United States with the intent of violating their laws and committing crimes expressly punishable under the statute as penitentiary offenses. Our diplomatic agents abroad are instructed to press the matter on the attention of the Foreign Ministers of the different countries to which they are severally accredited, and to report the disposition shown in reference to the same by the Government appproached."

Solon B. Chase, the Greenbacker who rests his convictions on a sort of religious basis, is thus described in New York papers: "Mr. Chase has a pleasant, open face. He is below the ordinary height. The sides and back of his head are adorned with a thin fringe of straight, black hair, and the entire top of his head is bald. In the heated portions of his arguments, after he has made what he regards as a very strong point, he has a favorite way of stretching out his arms, bending forward and gently smoothing down his hair with the palms of his big, hard hands. While speaking he stoops considerably, and gesticulates most of the time with some awkwardness. He speaks rapidly, and utters his words in a strong, clear voice. The arguments employed are all of the simplest, homeliest kind, relating almost without exception to farm life and to trade in the products of the farm. The favorite way Mr. Chase has of expressing his grievance against the capitalists is to complain of them for trying continually to 'get more hog into a dollar,' or, in other words, for increasing the purchasing power of money. His metaphors, similes, and other figures, all originate either in the barn-yard or within hail of it, and appear to have a certain force with an audience on account of their simplicity and directness."

A very interesting thing in the literary world is the semi-annual trade-sale of books held by Geo. A. Leavitt & Co. of New York. Several hundred thousand books, representing the publications of sixty-seven publishing firms, were disposed of at the late sale and at greatly improved prices; Bocaccio and Rabelais sold poorly. The *World* tells how the business is done: "The first thing that strikes the uninitiated spectator is the peculiar conduct of the buyer. A single book or set of books is 'put up' for sale, and after a rapid series of bids is 'knocked down' to some purchaser at a certain price. Immediately *all* the rest of the purchasers proceed to demand and receive duplicate books or sets at the same price. After this performance is repeated a dozen times the guileless spectator wonders why the buyers don't bid as little as possible and thus establish a low price. It is not until he hears some purchaser to whom a certain book has been knocked down at an unusually low figure suddenly order *all* the copies there are of that particular work, and sees the rest of the purchasers, who are thereby left unexpectedly in the cold, tearing their hair, that he feels there is more to learn about the business than he had suspected. The privilege which is accorded to the highest bidder to take as many copies as he pleases—all if he sees fit—naturally has a tendency to prevent any work from going at what the trade considers less than its value."

Dr. Titus M. Coan gives in *Harper's* for October the latest stage of the "alcohol question." A large number of German experimenters have been at work for years to ascertain just what are the effects of alcohol on the human system: they "have proved the view," says Dr. Coan, "that alcohol and other of the so-called stimulants, being in small doses, are entirely assimilated in the system, and are to be regarded in some respects as true foods, rather than called by the insufficiently descriptive name of stimulants. But what is food? Let us define it as we have sought to define stimulants. The definition of Dr. Binz, among many other good ones, is perhaps the best. He says: 'We must regard as a food any substance which, when taken into the sytem, can serve (1) toward buiiding up the tissues, or (2) toward supplying the warmth and vital force necessary for the proper performance of the various functions of the body.....Alcohol fails, perhaps, to fulfill the first office of food, according to the foregoing definition, since it is incapable, as far as we know, of supplying materials to build up the tissues. But when given in small doses, oft repeated, especially in the case of a sick person, it may be said to surpass all other substances as a species of easily burning fuel, from whose combustion the heat required to generate vital force may be derived. Indirectly, it answers the first of the aforesaid purposes; for though it may furnish actually no new building material, it spares the reserve supply of fat in the body, which would otherwise have to be burned to give the necessary warmth.'"

Mr. Prout, an independent English farmer, lifts his voice above the din and says that he makes British farming pay. He has sent his accounts to the London *Times*. "Mr. Prout," as he is condensed in the *Nation*, "charges himself 3½ per cent. on the price of the farm, or fully 1½ per cent. more than landlords get on the value of estates bought within the last thirty or forty years. He charges himself, too, with 5 per cent. on money expended in improvements which the landlord customarily makes, and the same on money expended in improvements which the tenant usually makes. In fact, he leaves out no item of expense to which the farmer is exposed, except the living of the farmer's family. The land cost him $50,000, and his average annual outlay during the last thirteen years was $18,540; his average annual income $21,540, leaving a profit of $3,000," or 6 per cent. on the value of his land. He deals with his land, as no English landlord will allow a tenant-farmer to do. "Not only does he sell off everything the farm produces, which is considered in English agriculture an outrageous proceeding, and buy all his manure, but he disregards all established usages regarding the rotation of crops, by raising wheat, oats and barley, year after year, in steady succession off the same fields. These are things which no English landlord now permits. In other words, Mr. Prout treats his farm as a manufacturer treats his mill. He manages it just as he pleases; makes whatever experiments he thinks best, and in spending his money looks not to this year or next year simply for his profits, but to a series of years, and takes no advice from anybody whom he does not himself select as a counsellor."

Richard Grant White tells us in the *Atlantic* for October how he saw Windsor Castle and the English boys at Eton: "It was now long after noon, and I saw in a field an Eton game of foot-ball. It was played with spirit, but with less dash than I had been led to expect. At another time, however, there may have been more. Apart from their uniforms, the players could not have been distinguished from the same number of Yankee boys, of like condition in life, engaged in the same sport. I also met a large party of 'old boys,' as they came up, in their uniforms, from a cricket match. A lathier lot of young fellows I never saw. Not that they were either weak looking or unhealthy; but they were not at all what the writings of English critics had led me to expect. Not one was robust; only one had color; and there was not a curling auburn head among them. I saw Eton boys by scores, and found them neither ruddy nor plump, but, like most other boys between twelve and twenty, rather pale and slender. The full-dress Eton costume is a ridiculous one. It is a short jacket or roundabout, with a very broad turn-over shirt-collar, and a chimney-pot hat. The combination is grotesque; and it is made more so by the solemnity of most of the young chaps when they have it on. Hunger drove me and my young companion into a restaurant, and I never shall forget the looks of a little Eton prig who entered as we were sitting, and took a place over against us. He kept on his preposterous hat, gave his order as if it were for his own capital execution, and ate his cakes and drank his chocolate as if that event were to take place at the conclusion of his repast."

John Esten Cooke tells the story of old John Brown's capture in the engine-house at Harper's Ferry, as he got it from Gen. J. E. B. Stuart, then a young lieutenant in the United States Army:

"As soon as Stuart saw Brown he recognized him. They had either been acquainted or Stuart had seen him in the West, where he was well known as 'Osawatomie Brown,' from the resolute stand he had made at that place about three years before this time against General Lane—repulsing a largely superior force and effecting his retreat in safety. Finding that 'Captain Smith' was the famous free-soil fighter in person, Stuart's first words were:—

"'You are Osawatomie Brown of Kansas.'

"Brown looked at him keenly for an instant from under his shaggy, gray eyebrows, and then said coolly, addressing Stuart by the title which his uniform indicated:—

"'Well, they do call me that sometimes, lieutenant.'

"'I thought I remembered meeting you in Kansas,' Stuart said. 'This is a bad business you are engaged in, captain. The United States troops have arrived, and I am sent to demand your surrender.'

"'Upon what terms?' asked Brown, without any exhibition of emotion, and speaking in a matter-of-fact tone, as if he were engaged in the transaction of an ordinary piece of business—a tone which General Stuart informed me he preserved during the entire interview.

"'The terms are,' Stuart replied, 'that you shall surrender to the officer commanding the troops, and he will protect you and your men from the crowd, and guarantee you a fair trial by the civil authorities.'

"Brown shook his head, and the bull-dog, whose muzzle protruded beneath—close to Stuart's knee—uttered a fierce growl, as if no better pleased than his master.

"'I can't surrender on such terms,' Brown replied; 'you must allow me to leave this engine-house with my comrades and the prisoners and march across to the Maryland side. There I will release the prisoners, and as soon as this is done you and your troops may fire on us and pursue us.'

"'I have no authority to agree to such an arrangement,' Stuart said. 'My orders are to demand your surrender on the terms I have stated.'

"'Well, lieutenant,' Brown returned, as quietly as before, 'I see we can't agree. You have the numbers on me, but you know we soldiers are not afraid of death. I would as lief die by a bullet as on the gallows.'

"'Is that your final answer, captain?' Stuart said.

"'Yes,' replied Brown.

And this closed the interview, which I have given in nearly if not quite, the exact words of General Stuart."

Ask fifty ladies in succession what Perfume they consider the most delicate, the most pure and salubrious, the most permanent, and in all respects the most desirable, and forty-nine of them will answer MURRAY & LANMAN'S FLORIDA WATER.

Frank Leslie's

POPULAR MONTHLY

For October.

JOAQUIN MILLER'S NEW NOVEL OF WESTERN LIFE.

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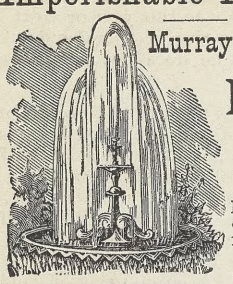

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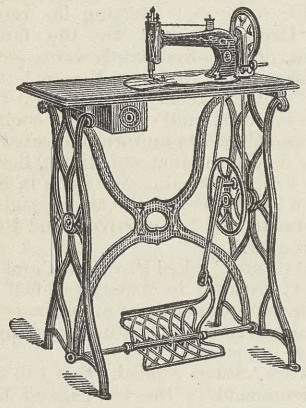

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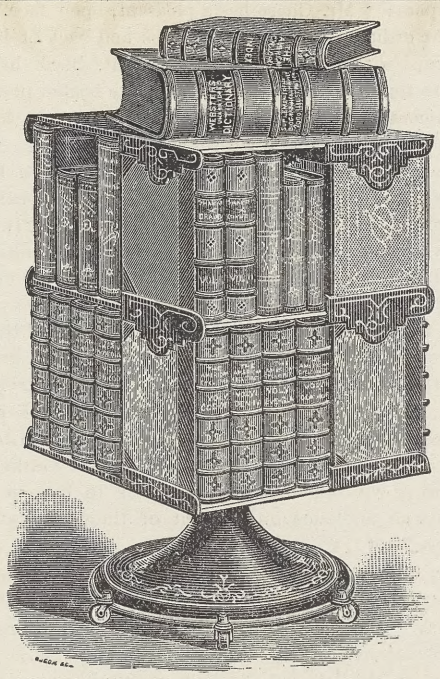

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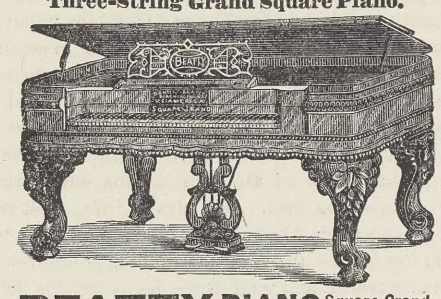

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8.00 A.M.	4.40 P.M.		Walton		11.40 A.M.	6.50 P.M.
9.05 A.M.	5.51 P.M.		Sidney		9.17 A.M.	2.42 P.M.
11.00 A.M.	6.50 P.M.	Arr.	Norwich	Dep.	8.45 A.M.	1.00 P.M.
7.00 A.M.	12.05 P.M.	Dep.	Norwich	Arr.	12.45 P.M.	8.00 P.M.
10.05 A.M.	2.49 P.M.		Community		10.05 A.M.	4.20 P.M.
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